

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1896

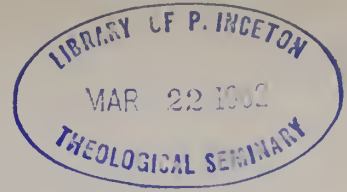


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THE CHRONICLE

OF THE

London Missionary Society.

VOL. V.—NEW SERIES.

Edited by the Rev. GEORGE COUSINS.



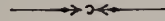
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[THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY
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THE SOUTH INDIA DISTRICT COMMITTEE, AUGUST, 1895.

CENTENARY YEAR

THE CHRONICLE

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LONDON MISSIONARY
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JANUARY, 1896.

[PRICE ONE PENNY.]

TIMOTHY MASON'S GROWING SON.

A PARABLE.

"I'M feeling fair beat with that growing lad of ours," said Dorothy Mason to her quiet husband, as she turned over the lad's stockings, which had been darned so often that the original worsted in them was hard to find. "He grows like a willow by the side of our stream. I do believe you might see him grow, if you made him stand against a telegraph pole. He grows night and day, when he walks and when he sits. But his clothes don't grow—except his stockings; they grow rather shorter with washing."

Timothy heard all this, and more, in silence; for he was a cobbler, and cobblers are not a talkative race. He only said in a restful tone, "Yes, our Paul does grow; it's his nature, body and soul. God made him that he might grow, and we mustn't grumble at his doing it. I like to see him getting taller and broader, wiser and better. He'll make a fine man, will Paul. The world will be glad of him some day."

"But your way of talking, Tim, won't give him some more new things, and he badly wants them from top to toe. Just look at his cap, the bit of a thing can hardly

stick on the crown of his big head; he has long been out at the elbows, his bones come clean through, and I sometimes think he'll burst the middle seam of his coat right down the back and go about in two parts. Oh, this clothing and feeding a growing lad, it's enough to make a mother silly! Feeding—yes, that's something terrible. Not as I begrudge him a bite, but if he didn't take so much to eat then I could clothe him, or if he didn't want so many clothes I could feed him better. And then there's his school. He gets through his work like play, they say, and so he wants higher fees. Oh, dear! oh, dear!"

Timothy just said again, "Paul was made to grow, and we must keep up with him. We can't put him into a straight waistcoat. 'Twould be a sin to try. We shall get some more things for him, please God."

The cobbler's mind, always tenacious of mercies, had been going back upon the past, recalling the time when Paul was born, and when, although the house had no superfluity, it had enough for them all. His earnings were small, but they sufficed. Then he thought of how he got a house with a garden when they required a little more to live upon. Next he remembered the increase in his trade, just when they had come to a hard pinch. At

every stage of the boy's growth, when more was wanted more had come. And this meant much to him. It meant that God, who had blessed their boy with a vigorous constitution and a most promising mind and a kindly heart, would somehow enable them to provide him all that he needed at the right time. Dorothy got so immersed in present cares that she received small help from the past, and had more fears than hopes for the future.

Timothy was sure they ought to offer special prayer in this "time of need." So he and his wife got the Bible, and read its sweet promises again—its strong promises, its exceeding great and precious promises—and thought that they were large enough to cover their wants and to take in their boy. Then, with the Divine warranty in their hands, they made their requests to God, giving Him thanks for past mercies. They were refreshed in spirit, and though they did not see how or where the money was to come from to get Paul some new and larger clothes, they were sure it would come.

Just then a neighbour, Brutus Naylor, came in; a long-faced, doleful, down-looking man—not a bad sort of man, but deficient in trust and hope. Paul, too, came in. Somehow—very likely the sight of the lad did it—the conversation turned on feeding and clothing growing boys. Brutus was strong on one point: "Cut your coat according to your cloth." Things became animated, for Dorothy was resolved that Paul should have what he wanted, and Paul, feeling things too personal for himself, slipped out again.

Timothy quietly maintained that the boy must grow, and that his modest income must also grow. "Cut your coat according to your cloth. Yes," he said, "but you must buy your cloth according to the boy's size. God has made the boy to grow, and he is growing, and my little business must grow too. God doesn't bring us into tight places to leave us in them, but to let us see how He can get us out of them. I shall buy cloth according to the boy's size. There's a few things, Dolly, you and I can deny ourselves of."

Brutus Naylor slunk out, leaving behind him two "obstinate people." As his footfall died away, Dorothy remarked what a "heathen name" for a Christian name his father and mother had given him.

"Yes," said Timothy, "his father was fond of reading

about what he called 'brave old pagans,' but for my part I like Christians best."

"What a deal he talked about honesty," said Dolly; "it did make me feel hot."

"If we are honest to God, and honest to the boy, we sha'n't be dishonest to anybody else," was Timothy's observation.

That night there was a committee of ways and means, and some progress made towards one or two minor economies—only minor economies were possible in that household. But in the morning a servant brought a bag full of boots and shoes from the "Hall" for Timothy to mend, and news that he was to have "the work regular"—quite a windfall for him. As he sat down on his stool and got his tools he might have been heard saying, "God made the boy to grow, and the coat will grow to fit him, and the money will grow to buy the cloth. We can't stop the boy, but we can stretch the earnings."

J. P. GLEDSTONE,

Chairman of the Board of Directors.

PROCEEDINGS OF THE BOARD.

Board Meeting, November 26th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 79.

The Rev. T. F. Shaw, of Urambo, was welcomed by the Directors.

Upon the recommendation of the Special Committee on Expenditure in Relation to Income, the Directors decided to abandon the Kachhwa Mission; also that at present no further expenditure should be incurred in the development of the Yen San (North China) and the Jiaganj and Jungipur Missions, in the Murshidabad district of North India, by the provision of permanent buildings.

Board Meeting, December 10th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 77.

The Directors took farewell of the Rev. R. J. Ward, returning to Madras, and of Dr. E. P. Turner, proceeding to Hankow.

The Board accepted, subject to a satisfactory medical certificate, and provided she can be sent out without additional expense to the Society, the offer of service by Miss A. L. Cousins, L.R.C.P. and S. (Ed.), daughter of the Rev. G. Cousins, Editorial Secretary.

The resignation by the Rev. J. L. Rees, of Shanghai, of his connection with the Society was accepted with regret. The Rev. W. Shadforth, B.A., was appointed to succeed Mr. Rees, and Dr. A. E. Lovitt was appointed to Mongolia.

The following resolution was adopted:—"That the Board respectfully urge upon the District and Auxiliary Secretaries the great desirability of inducing churches now arranging for separate deputations to act unitedly wherever possible, and of making larger use of local help so as to economise the time and strength of the deputation."



FROM THE FOREIGN SECRETARY.

THE sad news from Madagascar which reached this country on the last day of November—that two of the most respected members of the Friends' Mission had been murdered at their station—has, naturally, caused no small anxiety and excitement. The sympathy of a very large circle who are interested in Madagascar has been deeply stirred. Mr. and Mrs. Johnson were greatly beloved by all who knew them, and were most devoted missionaries. Mrs. Johnson was the daughter of Mr. Sewell, formerly one of the Friends' Mission in Madagascar, and now one of the most respected members of their Foreign Missions Committee. The Directors of our Society, at their last meeting, after the receipt of the sad news, adopted the following resolution, which will, I am sure, be most heartily endorsed by all the constituents of the Society:—

"The Directors have received with great sorrow the distressing news of the murder of Mr. and Mrs. Johnson, members of the Friends' Foreign Mission Association, in Madagascar. The fraternal and intimate relations always existing between the Friends' Mission and the missionaries of this Society in Madagascar, and the affection and respect in which Mr. and Mrs. Johnson were held by all who knew them, have combined to give peculiar prominence to this sorrowful and tragic occurrence. The Directors feel as they would if the murdered missionaries had been members of the staff of the London Missionary Society, and they desire to express to the members of the Friends' Foreign Mission Association, and especially to the relatives of Mr. and Mrs. Johnson, their deep and affectionate sympathy in a common sorrow. It is an unspeakable comfort amidst the darkness of such an unexpected trouble to be assured that their friends were at the post of duty when death found them, and that though their work on earth has been so tragically ended, they have passed into the presence of their Lord to receive the crown of Life."

THE murder of these missionaries has called forth the usual crop of criticisms. We have been counselled on the one hand to retire from Madagascar, and to give up work among a false and treacherous people who treat their benefactors after such a fashion. On the other hand, strong and foolish language has been employed against the French, as though such an event as this, sad though it is, is to be regarded either as an indication of the character of the Malagasy or of the results of French rule. No details have as yet come to hand, but it seems highly probable that the robber bands which have for some years past increased in number and boldness, in consequence of the incapacity of the late native Government, have become reinforced in numbers by Malagasy soldiers, and have taken advantage of the general unrest and lack of authority necessarily resulting, in the first instance, from a change of Government to be more bold and violent in their conduct, and that Mr. and Mrs. Johnson have lost their lives during an attack by some of these desperadoes upon the people of their station. It will not be surprising if,

for some time to come, there is a good deal of unrest and disturbance in country districts in Madagascar, for it will require months for the French to organise and effectively to carry out their plan of government.

From a missionary point of view it is very satisfactory to note the indications on the part of the French Government of a desire not only to treat the Malagasy with leniency, but also to carry out in the most loyal spirit their engagements with Great Britain in regard to freedom of residence and liberty for work for missionaries. The declaration in the French Chambers that the Government has resolved to sustain the Treaty made with the Queen of Madagascar, with some modifications, is itself an indication that they are not going to yield to the policy of the reactionary party. The appointment of a Protestant, who is known to be in sympathy with Protestant worship and missionary work, as the first Resident-General in Madagascar, is another and clearer indication of the same pacific purpose.

THE Committee of the Paris Missionary Society, which represents so worthily the missionary zeal of Evangelical Protestants in France, has very wisely resolved to send a special deputation to Madagascar for the purpose of making inquiries into the condition of Christian life and work in the island, and of rendering such help as it can in the development of work under the new auspices. It is needless to say that such a deputation will receive all encouragement from our own Society, and will meet with a warm welcome on the part of English missionaries in Madagascar.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE beginning of the year reminds us that we have only one quarter of our financial year left, and makes inquiry rife as to the nature of our next balance-sheet. We have said and heard so much in praise of the first century of our work, that we are bound to begin and—as far as lies with us—to continue the new century on a higher plane and larger scale. If we accept such obligation we must lose no opportunity of publishing our need and enforcing the claims of our work. We may do so hopefully, for, in spite of large contributions to the Centenary Fund, our general contributions up to the end of November were well maintained, while the income from legacies will probably be larger than for some years past. But we must not relax our efforts; for the promise of enlarged income, which appeared just twelve months ago, was not realised, and, unless we are still active and determined, we may have a repetition of last year's disappointment, and have to face a large deficiency.

IN this connection let me call attention to the week commencing February 16th, which the Directors are inviting all the churches out of London to observe as a Week of Thanksgiving, Self-denial, and Special Giving. It will take a large effort to secure as much this week as in the first year of the movement, but if the leaflets and envelopes (specimens of which will be sent to all ministers and superintendents) are distributed, so that people may decide for themselves individually, I feel sure there would be a great increase on last year's total.

THE steady growth of interest in our work is very encouraging, though the appeals that reach me are sometimes embarrass-

ing, as, for instance, when I am asked to send almost by return of post three or four speeches for delivery at a Christian Endeavour meeting! We have not yet a supply of written speeches, but are always glad to say where information, out of which speeches and addresses can be made, is to be found. I wish we could scatter our publications more widely. The verbatim report of the Founders' Week Convention is a storehouse of information. It ought to be on the table of every minister's study. I wish some rich friends would entrust me with the means of putting it there forthwith.

SOMETHING must be done, and speedily, about deputations. We cannot go on at our present rate. A "real live missionary" is a grand person, but it is not desirable for him to speak three times on a Sunday and once or even twice on a Monday in the same building. Some of our churches must see less of our friends than others may catch a passing glimpse of them. The heavy labour of being on furlough must be reduced in order that all returned missionaries may have rest as well as work at home. Churches that are near together must combine to save time and expense, and all local secretaries must kindly allow the needed reformation to begin in their own districts. We shall thus not only lighten the labours of our brethren from abroad, but we shall raise among us an increasing number of well-informed speakers on foreign missions.

THE Centenary Fund now stands at £84,652 8s. 11d., of which about £65,000 has been paid.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN accordance with previous announcements, special prominence is given in the present number of the CHRONICLE to the Woman's Work of the Society. Other societies are adopting a similar policy, and, dropping the sectional periodical, are embodying their records of this branch of operations in their general magazine. For this there is, we think, a preponderance of argument. Still, some will miss their old friend, the *Quarterly*. These, if not already subscribers to the CHRONICLE, should become such forthwith.

A COPY of the Title-page and Index to the 1895 CHRONICLE will be supplied gratis to all subscribers who wish to bind up the year's magazines.

News from Afar for January has as its frontispiece a school-room scene belonging, we would fain believe, to the past, yet sufficiently clear in its meaning for boys of the present generation to comprehend. "Tamate" (Rev. James Chalmers) sends a "good-bye" message from the ss. *Merkara*, and Capt. Hore cuttings from the *John Williams'* log-book. A pleasant chat with that "gentle-mannered, kindly-looking missionary," the Rev. J. G. Hawker, of Belgaum, follows; then come a paper on the East Coast natives of Madagascar, by the Rev. G. A. Shaw; some verses from Miss Minnie L. Haskins; the story of a little Mashona girl, by the Rev. W. A. Elliott, formerly of Matabeleland; the first chapter of "The Idol Maker's Child," by an Indian missionary; and a "Peep at a Nagercoil School Anniversary," by Miss Derry.

"The Children's Garden" portion has its own frontispiece, and is full of short, bright papers for the little ones, including a paper on monkeys, and the usual letter-box, puzzle-box, &c.

Will our readers who have children order *News from Afar*, that they may see for themselves what this young people's magazine is?

GEORGE COUSINS.

FROM THE SECRETARY OF THE WATCHERS' BAND.

A HAPPY New Year to you all, dear "Watchers" of our world-wide Band.

THE opening of another year, with all the precious opportunities it will offer for the exercise of our gifts of prayer and service, calls for our thankful praise, and for a fresh and more entire surrender of ourselves to God. May it be for every "Watcher" a year of enlarged desires and extended efforts, of more earnest and persevering prayer, and of more enthusiastic and fruitful service; and may it be for our beloved Society a year of quickened progress at home, and of greater achievements abroad! We enter the new year with rich memories of blessing and of help; if spared to see its close, may we be able to testify that it has been a year of fuller manifestation of the presence and power and grace of Christ.

REGARDING the difficulties that beset us at the present time, and the problems that press for solution, Dr. Pierson declares that the great need is a new era of prayer. In urging this, he says:—"I believe that prayer, offered directly and in faith to God, will accomplish more than any amount of appeal and persuasion addressed simply to men, because the only way to open men's minds and hearts, even to the most convincing and persuasive appeal, is to have them first touched by the power of the Holy Spirit. And if we can rouse the Church to importunate, believing, prevailing prayer, we shall have a new era in missions."

DR. BERRY, in emphasising the same truth, says:—"We have the whole of the apparatus. What we want is the power to move it, and I have found no power like the power of prayer."

I THINK it is generally known that the Watchers' Band year begins with April, as does that of our Society; but it may be of interest to state that new members who are registered on and after January 1st will not be required to renew their subscription until 1897. The new Watchword Card and the Revised List of Missionaries will, however, be supplied to such without further charge when issued.

IN view of this arrangement, I shall be glad if Branch Secretaries will make good use of the opportunity thus offered for enlisting recruits before the close of the current year. It cannot be doubted that there are very many more in our churches who are deeply interested in the great work of the world's evangelisation, who would willingly and gladly take their places in our ranks if the movement were properly placed before them, and opportunity given them to become members. Special efforts should therefore at this time be made to reach them; and where a personal interview cannot be secured, a copy of the circular letter should be sent, enclosing an application form and one of our excellent leaflets.

MANY of our devoted Branch Secretaries are always on the watch for opportunities of increasing the membership. New members of the church and congregation are looked after, and thus they are adding to the strength of their Branches and enlarging the circle of interest. Many others would do well to copy their example in this respect. It is also very important that care should be taken to retain connection with members removing to other districts until they can be transferred.

THOSE of our ministerial friends who are not yet members might render invaluable service by a hearty recognition of the movement, first setting the example of membership, then in helping "Watchers" and others by remembering in their public prayers the allotted country for the week, and by keeping the Watchers' Band prominently before their churches.

JAMES E. LIDDIARD.

THE LATE MR. S. R. SCOTT.

WE have recorded in a previous issue the great loss sustained by this Society in the death of Mr. S. R. Scott, and given in full the text of the resolution by which the Board of Directors sought to express this. Many of our readers will be glad to see a portrait of this devoted and earnest friend of foreign missions, and we gladly avail ourselves of an opportunity for publishing one. As a generous, ever-ready donor to the Society's funds; as a warm friend of its missionaries, a large number of whom were at one time or another his guests; as a Director who brought to the consideration of the Society's affairs highly-efficient business capacity, large experience, and intelligent sympathy and interest; as a financial adviser to whom the Board was constantly indebted for prudent guidance, which brought substantial

gain to its exchequer; as Chairman for many years of the Committee specially charged with the control of the India and China Missions; and as a trustee, whose probity and reputation were a guarantee to the general public;

Mr. Scott stood forth conspicuously as one of the staunchest friends the London Missionary Society has ever known. He was one of an unbroken line of capable, conscientious, and warm-hearted business men to whom

the Society through its entire history has been constantly and deeply indebted.

Our readers must not suppose, however, that Mr. Scott's sympathies were limited to this one Society; for, on the contrary, he was interested in mission work and all connected with it, wherever and by whomsoever carried on. Together with Mrs. Scott he was directly and intimately associated with the Walthamstow Hall School for the Daughters of Missionaries, at Sevenoaks, and within a short time of his sudden illness was actively engaged in business connected with that institution. The C.M.S. also commanded his sincere admiration, and the enterprise, elasticity, and spiritual fervour mani-



THE LATE MR. S. R. SCOTT.

(From a photograph by ALFRED PETTITT, Keswick.)

festated by that Society often furnished him with a text for urging the L.M.S. to emulate its noble example. In no half-hearted way, but as a matter of supreme importance, did he lend his influence and contribute of his means to further the spread of the Gospel.—G. C.

THE STORY OF AN L.M.S. HIGH SCHOOL.*

UNDER the name of the English school this institution was founded in the month of February, 1832, by the late Revs. Joseph Taylor and William Beynon, missionaries of the London Missionary Society.

At that time Government was doing nothing for the enlightenment of the people of this country. Beyond the indigenous schools, which were of the most elementary kind, the only educational institutions were those established by missionaries at the few centres at which they were located; and these were, almost without exception, vernacular schools. The Free Church institution in Bombay known as the Wilson School and College has the honour of being the first in the Bombay Presidency to afford the youth of Western India an opportunity of obtaining an English education. The Belgaum Mission School was the second, and was for many years the only institution of the kind in the South Mahratta Country.

I find that the school began with twenty pupils. In its second year there were forty. In its tenth year, 1842, there were ninety-two, and this was the highest number ever on the rolls till the year 1871, when the school was placed under Government inspection. The disturbed state of the country in 1843-44 seriously diminished the numbers, and just as the attendance had again risen to nearly what it was in 1842, the Sirdars' High School was established and drew away many boys, so that for some years afterwards the numbers did not average more than about fifty or sixty.

In 1871 the school was placed under Government inspection, which necessitated the introduction of the Government system of teaching and management. This made it more popular. At the same time the grant given by the Government enabled the manager to employ a larger and better qualified staff of masters. The result was that the numbers in attendance rose rapidly, till in 1889 we had 451 names on the rolls.

The school has been fairly successful in the University Examination, especially of late years. Our highest figure in the matriculation was 18 in 1884, and in the Final School 27 in 1890, when we stood second in the whole Presidency in that examination. From the year 1872 till 1891, inclusive, 134 of our pupils have been successful in the matriculation, and from 1889, 51 in the Final.

Fees seem to have been first levied in 1861, when the amount for the whole year was only Rs. 10. It took them three or four years to rise to Rs. 100. In 1868 they were Rs. 300, and from that time they gradually increased in amount, till for the last two or three years they have stood at upwards of Rs. 5,000 a year.

From the time our numbers began to increase in 1871 we found ourselves cramped for room. The old building in

the bazaar was never intended for the kind of school this had grown into. Not having funds to provide a new building, we did the best we could to relieve the pressure by erecting two small class-rooms on a piece of ground at the back of the old building. But in a year or two our numbers had again out-grown our space. Fortunately, I was able to rent three rooms directly opposite the school, and after a year or two still another, which we continued to occupy till it was pulled down to make way for the new theatre. After the theatre was completed we were able to secure that for classes. Thus at last we had ample space. Still the accommodation was inferior. The classes in the rooms opening on the street were much disturbed by noise, and inconvenienced by dust and by the insanitary condition of the neighbourhood. In the theatre, though free to some extent from the noise of the street, the presence of five or six classes in one large building without partitions seriously interfered with both teaching and learning.

For years the want of a new building was felt, but it was not in our power to provide one. We began, however, to collect and save money for this object, which, in the face of disappointments, difficulties, and delays, has at last been accomplished.

By the kind recommendation of General Cox, who was commanding the station two years ago, the Commander-in-Chief of the Madras Army was so good as to grant us the site. The Government of Bombay is granting us one-fourth of the total cost. The bulk of the money required has been procured in various ways, one of which was a general appeal to all old pupils known to be in a position to give assistance. A considerable number have cheerfully responded. A few have done so very liberally, and others, who have contributed smaller amounts, have given in proportion to their means. We have, however, been disappointed in not receiving help from many who are largely indebted to this institution, and small sums only from others, from whom substantial contributions were confidently expected. Some English gentlemen, and some Hindu gentlemen, who were not pupils in the school, have been among the best contributors.

We avail ourselves of this opportunity of publicly expressing our hearty thanks to all who have so kindly contributed to the building fund. Nor must we forget those who helped us in other ways, particularly Mr. Raghunathrao Phaterpekar, an officer of the P. W. D., who, being on furlough at the time, voluntarily and gratuitously prepared plans and estimates, marked out the site, and superintended the laying of the foundations and the construction of the plinth, and has in various ways given us very valuable aid.

We propose to name the various class-rooms after those friends to whom we are most indebted, as a slight memorial of the help they have rendered us. Thus, the hall in which we are assembled is named after Mr. Tilve. Mr. Khot

* A paper read by the Rev. J. Smith at the opening of the new buildings.

desires, with filial respect and affection, that one of the halls shall be named after his mother, Luxamebai. Marble tablets bearing these names will be placed on the walls.

Besides this hall the building contains fourteen rooms, and will accommodate 550 boys.

We open it without debt ; but that does not mean that we have all we want, or that we have money to pay for all we want. We have not. We must have a house for the keeper of the school, a coach-house and stable, a gymnasium, and other subsidiary buildings. The compound must be fenced ; hedges are of little use ; we wish to get wire. Roads have to be made. We need extra furniture, and we sadly need a library. I hope the friends who have promised us assistance, but who have not yet redeemed their promise, will not think that there is no necessity for them to do so now the building

officers. They were, and are, spread all over the district, and have rendered very valuable service.

But material advantages are not the only ones our pupils have reaped here. Our aim has ever been to combine religious instruction and moral training with the education of the mind. We have felt that the cultivation of the intellect alone is not necessarily an unalloyed good, and may be a serious evil. Knowledge is power, but power wrongly directed may result in disaster. God has furnished every man with a regulating faculty, and this needs attention no less than the intellect.

Before the lads are launched on the ocean of life they are sent to us to be prepared for the voyage. If a vessel were built on the best lines, fitted with the most improved machinery, manned by skilled officers and an able-bodied



NEW SCHOOL BUILDINGS OF THE BELGAUM HIGH SCHOOL.

is up. We need their help as much as before, and, if it is not forthcoming, we shall be put to much inconvenience.

I think I may fairly claim for this school that, during the whole period of its existence, it has conferred immense benefits upon this town and district. At the time of its establishment English was an unknown language throughout this part of the country. The only natives who wrote and spoke it were a few clerks brought from Madras. There was a demand for such, and this school provided a supply on the spot. By the education received in it numbers of men have been qualified for the important positions they have occupied under Government and elsewhere. In this connection I may mention that Government was for many years indebted to this institution for some of its most useful native

crew, and yet sent to sea without rudder, chart, or compass, we might safely predict that she would never reach her destination, but would rush to destruction with a speed proportioned to the power of her engines.

So, for these lads to get the training of the intellect, the storing of the mind with useful knowledge of various kinds, and the exercise and development of the physical powers is not enough, even with the most favourable opportunities, to ensure for them an honourable and, in the highest sense, a successful career. To give them no more would be like sending our ship to sea without the means of navigation. Without religious and moral training a lad's education is altogether one-sided ; the regulating faculty of his life and conduct is ignored or neglected and we shall not be

surprised, by and by, to find him a moral and social wreck.

It has ever been our endeavour to impress upon our pupils the fact that there are duties which they owe both to God and man, and that God will hold them responsible for the proper discharge of those duties. We have sought to make them God-fearing men, conscientious, truthful, honest, pure, upright in all their dealings; and we have tried to put them in possession of those motives and aids to moral conduct which the Christian religion supplies. Nor have our efforts in this direction been unappreciated. Old pupils sometimes speak in the highest terms of the value in life which the religious and moral training received here has proved to them.

But the usefulness of this school is not to be measured, as some would measure it, simply by the secular advantages which the education received here has secured for so many; nor by the mental discipline to which the pupils have been subjected; nor by the knowledge—historic, literary, scientific, and religious that has been imparted to them; nor even by the religious impressions and moral effects produced upon them as individuals; but by the whole influence, direct and indirect, exerted upon Hindu thought and life throughout this and neighbouring districts. Going forth into the world with modified views of God, of religion, of morality, of duty, of social and family life, they, in turn, produce a change in the thought and practice of others. Thus, both directly and indirectly, this institution has done its share in bringing about that remarkable change in public opinion which is so powerfully and beneficially affecting the destinies of the country.

In this paper, read before an audience not in sympathy with our spiritual aims, greater prominence could not be given to the more distinctively Christian character of our work. We could not speak of the endeavours which, as they know, we make to turn our pupils from their ancestral and national faith, the maintenance of which is held to be the highest duty of the Hindu, to the simpler and purer faith of Jesus Christ; and yet this is our object in all that we do. We are here to put the youth of India into possession of a knowledge of Christ and his salvation. We seek by regular Scripture lessons to make them familiar with His person, His character, His teaching, His works, His death as an atonement for sin, His resurrection, and ascension to the right hand of the Father where all power is given unto Him both in heaven and on earth. We show them that it is their duty to submit to Him as their rightful Lord and King, and that they cannot escape from His authority by saying "We will not have this man to reign over us." We seek to convince them of sin and their need of such a Saviour as Jesus Christ is, and to show them that there is no other name under heaven given among men whereby we may be saved. We urge them to repentance and faith in Him, that through Him they may receive forgiveness

of sins and everlasting life. Although the majority may seem indifferent to all this, we know that there are some interested in it and affected by it, as the following incident will prove.

Several times during the year one of our pupils spoke to me of his wish to be baptized. After frequent conversations with him, I was convinced that he was thoroughly in earnest and that his motives were right. There were family difficulties in the way of his coming out, as there always are. He was at first disposed to wait, and did wait for a time, hoping that by delay he might win his wife; but as there seemed no probability of his being able to do so, he decided towards the end of the year to come alone, and asked us to baptize him. We inquired whether he had informed his father of his intention. He said that although his friends knew well of his faith in Jesus Christ, he had not told them of his wish to make an open profession; nor was he disposed to tell them, as he feared they would adopt some means to prevent him. We did not think it right to encourage him to take such a serious step secretly; so we told him we thought it his duty to communicate with his friends. They would probably give him some trouble; but could not deter him by force. He had no violence to fear; but would need much moral courage and firmness to enable him to withstand their entreaties. We advised him, if he had quite made up his mind, to write to his father and tell him what he meant to do. He did so. His father and brother-in-law, with some other friends, came and had an interview with him in Mr. Hawker's house, in the presence of the missionaries and native assistants of the mission. They worked upon his feelings by speaking of his mother, wife and child. They told him they were in the town and pressed him to go to see them, promising that they would let him return after an hour or two. From the first he did not take a firm stand, and after spending an hour or two in an agony of indecision, he yielded and went away with them, in spite of all our warnings and entreaties to be firm. He promised to return after seeing his mother; but we told him that if he went he would not come back again, and so it proved. Those who know the complete severance of all the tenderest family ties, which is the lot of the young Hindu of caste when he becomes a Christian, will be the last to blame him for his weakness. It is indeed a terrible ordeal, of which those in Christian lands, who have to make little or no sacrifice for their faith, can form a very inadequate conception. Still, we believe this young man has the root of the matter in him, and that he will return to us some day and cast in his lot with the people of God.

FOURTEEN NEW CONVERTS IN THE IMAMO DISTRICT, MADAGASCAR.—The Rev. E. H. Stribling reports:—"Some time ago we held special services in this district, urging our hearers to accept the Gospel and decide for Christ. The meetings were continued for five days, and as the result of those meetings fourteen candidates have been received to Christian baptism and the Lord's Supper. Eight were baptized and six joined the church (having been baptized when infants). These converts have been carefully selected from about twenty who came forward at the close of the meetings mentioned above."

WOMAN'S WORK



OUR NEW DEPARTURE.

I VERY willingly respond to the Editor's appeal to me to fill a little space in this number of the *CHRONICLE* which appears on the day when, for the first time for more than fifteen years there is no *Quarterly News of Female Missions* to plead the cause of Woman's Work for Women in connection with the London Missionary Society. I would like to say, first, that our little magazine has not ceased to appear because of any lessening interest on the part of the Society in Woman's Work. Just the contrary is the case. When the Ladies' Committee was first appointed, in the year 1875, to superintend the interests of women's work in heathen lands, the new departure, while it was viewed with sympathy and hopefulness by the majority of the Directors, was regarded by others as a doubtful experiment, and all agreed that it should be treated as a distinct branch of the Society's operations, and that the Ladies' Committee should be instructed and empowered to raise for it a separate fund. It was natural then, and even necessary, perhaps, that we should have our own organ to plead our own special cause and its claims. Since those early days woman's work has been

so largely developed, and the interest in it has taken such a firm and deep hold on the reason and conscience of the Christian Church, that, we are thankful to say, there is no longer any risk of the importance and necessity of special agents for carrying the Gospel to women, especially in India and China, being overlooked. Indeed, it is mainly because it is seen to be so important, and because it has grown to such large proportions, that it has now been merged in the general work of the Society. When, however, this important change took place in 1890, the work of the Ladies' Committee became incorporated in the general work of the Society; ladies took their places at the Board as Directors of the Society, and the lady missionaries in the field sent all their reports and letters direct to the Foreign Secretary, and it became, on the one hand, increasingly difficult for the editor of the *Women's Quarterly* to secure material that should be both fresh and interesting, while, on the other hand, it became increasingly important that all the members of the Society, and, in particular, all the Directors, should be fully and regularly informed of what was being done by the lady missionaries, whose work was now recognised as an organic part of the operations which they

had to guide, provide for, and control. Necessarily, therefore, the letters from lady missionaries found a place in the CHRONICLE, and the need of a separate magazine to disseminate information about woman's work no longer remained. As soon, however, as the *Quarterly* ceased to be necessary, it seemed to me to become our duty to give it up. Its sale, which amounted to about 10,000 copies each quarter, did not pay for its actual cost; and while we have always believed that this cost was amply, although indirectly, repaid to the Society in the increased interest which its readers took in the work, and the funds which, as the result of this increased interest, were provided for the special work among women, yet in times like these, when every penny that can be saved is needed at the front, it became a matter of very serious consideration whether the money expended on the *Quarterly* might not be saved without detriment to the cause it was designed to help. We believe the women's missionary intelligence will not be less ample in the pages of the CHRONICLE than it has been in the *Quarterly*, while the larger circulation of the former will afford a wider publicity to the letters of our agents, and the fact that it appears monthly will secure for its news a freshness which was impossible in a quarterly publication.

I venture, therefore, to express the hope on my own behalf, as the editor of the *Quarterly* during all the years of its publication, and on behalf of the ladies who are my colleagues on the Board and on the Ladies' Examination Committee, that all our friends who have been subscribers to the *Quarterly* only, will now subscribe to the CHRONICLE instead, and if, to this end, we can secure the help of those members of our auxiliaries and churches who have hitherto been kindly instrumental in circulating the *Quarterly*, we shall have ground for hoping for a large increase in the interest taken, not in Woman's Work only, but in the whole wide field of the Society's labours.

It is probable that from time to time, if we should receive letters of special interest or importance from our lady agents, these may be issued in the form of occasional leaflets, suitable either for general distribution, or for reading at working parties and guild meetings.

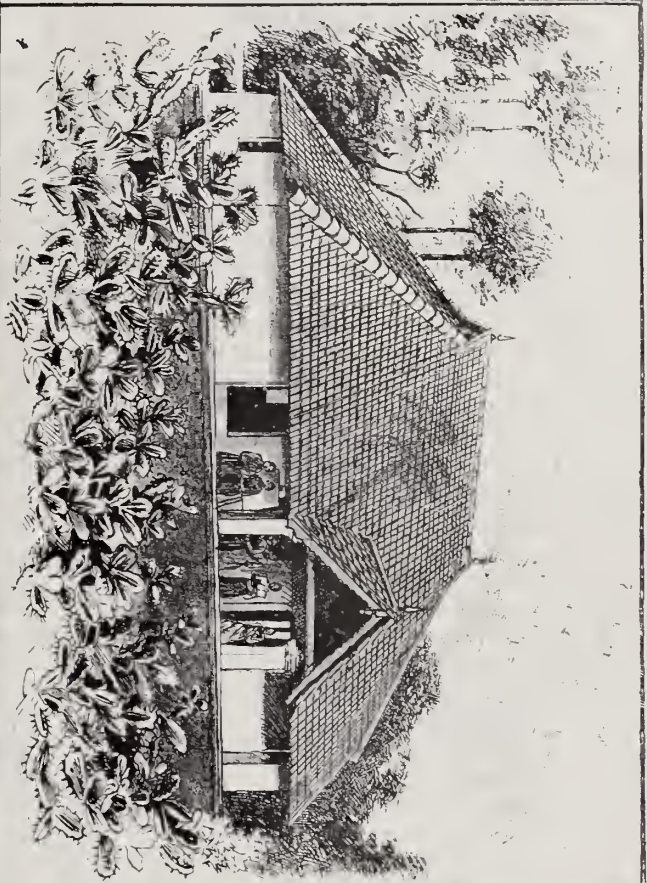
We hope we have now said enough to remove the impression which we fear has existed in the minds of some of our friends that the decision came to in this matter is

a backward step. If it is so in any sense at all, it is only in that of the French proverb: "*Il faut reculer pour mieux sauter*," for indeed the need for redoubled—though at the same time more concentrated—effort must be manifest to all who take an intelligent interest in foreign mission work.

It is simply impossible to keep the glorious work, to which we have pledged ourselves, from going forward on every side, and it is vain for timid and distrustful souls to bid us restrict our work to the limits of our present income; as well might fishermen be told, when they cast their nets into the deep, to be careful not to enclose more than a certain number of the fish which swarm in its waters. True, there is a risk of our nets breaking, or proving too small to land all the rich "harvest of the sea." What can we do then but, like the Galilean fishermen, beseech to our partners for help? In our own special department of the work, the advance during the past thirty years has been wonderful, but what yet remains to be done far outmeasures what has been already accomplished. The last census in India revealed the fact that in a female population of over 128,000,000 there are only 197,000 girls under instruction, and only one girl for fifteen boys. In China, of course, the disproportion is far greater, and indeed woman's spiritual destitution and degradation in India, China, Africa, and all over the heathen world, in spite of all progress during recent years, remains simply appalling. We are standing upon the threshold of another century of our great enterprise, and are no longer therefore venturing upon the uncertainties of a new experiment; we have already before our eyes unmistakable evidence, that can neither be ignored nor disputed, that the Gospel is the power of God unto salvation to everyone that believeth—of every race, and in every clime. True, it is still only twilight in many of the dark places of the earth; but even there, praying and working, we may in confidence work and wait in hope; for the Sun of Righteousness has already arisen with healing in His wings, and the noon-day glory is assured. "For the knowledge of the Lord shall cover the earth as the waters cover the sea;" and all "the kingdoms of the world shall become the Kingdom of our Lord and of His Christ."

CAROLINE WHITE.

BUILDING FOR TRAINING CLASS.



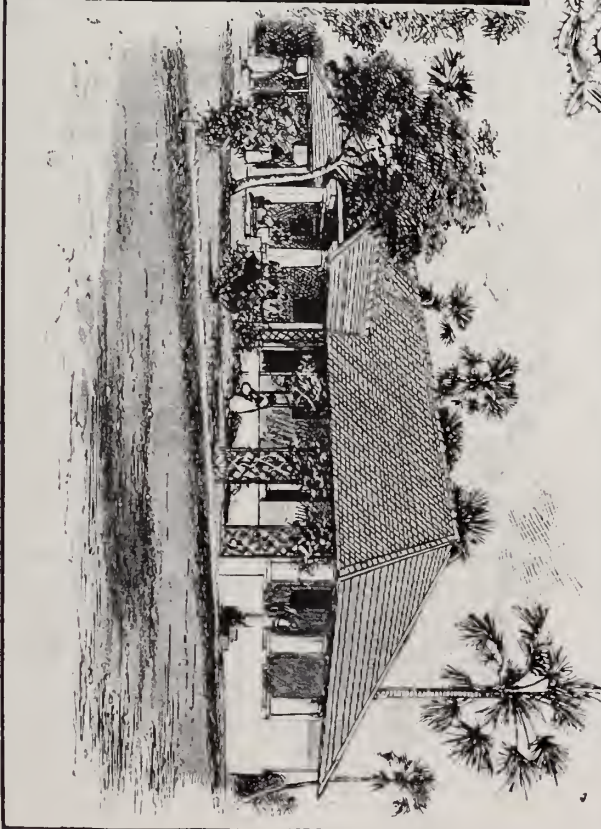
CHILDREN IN ORPHANAGE.



TRAINING CLASS.



WOMAN'S WORK IN NAGERCOIL, TRAVANCORE.



A COUNTRY STATION.

BY MISS BLISS, OF MADAGASCAR.

WORK in the country places near Antananarivo is of a very quiet, steady character, and affords but little of interest about which to write for the *CHRONICLE*. There may, however, be those who wonder how a lady missionary spends her time if she has neither a large school to teach nor zenanas to visit, so in this short paper I will endeavour to give some account of the varied classes, &c., which keep me busy.

Ambohimalaza is a large village about seven or eight miles from Antananarivo on the high road to Tamatave, and, as its name implies, is one of the most important places in the province of Imerina, both as to its size and the wealth of its inhabitants. It is the home of a tribe of nobles very closely allied to the present reigning family; consequently, they are a most proud and conservative people, a strange mixture as to character; exceedingly kind and friendly, but easily offended, and tenacious of their tribal rights; more civilised than any people out of Antananarivo, yet adhering to ancient and often heathen customs in a manner that is a sad hindrance to the reception of Christian teaching.

The bad name borne by them everywhere for obstinacy and pride made it very doubtful as to how they would receive a resident missionary; but the kindness shown to me as soon as I arrived there relieved all fears on that score, and now I am very thankful that I was appointed to live and labour at Ambohimalaza.

Though my work is supposed to be chiefly among women and girls, Mr. Jukes (the missionary of that district) has given me the charge of the three churches in the town of Ambohimalaza, and the six smaller village places connected with it, so that I have nine churches and nine schools to look after. I visit the former in turn on Sundays, and, though I do not preach, my presence in the congregation has a good influence in many ways, and I am able to give advice and talk with the people after service, and often teach them new hymns. I hope, when I return to Madagascar, to have adult Bible-classes in these country churches; but I was not at Ambohimalaza long enough to get those established before I left. On Wednesdays, the evangelist and I used to go to a village about an hour's journey away, where one hundred and fifty to two hundred school children and adults from the villages round would assemble for a busy morning's work. After prayer, &c., we would examine them in catechisms and Scripture knowledge, according to lessons given them each week to be learnt in the day-schools; a singing-class followed; after which we separated, women and girls going to one end of the church, men and boys to the other, and while our sewing was going on, one of the teachers taught arithmetic to the less-advanced boys, and the evangelist had classes for arithmetic and grammar for the other teachers and older boys and men; then we gathered together again, and I gave a Bible-lesson illustrated by large coloured pictures.

The other days of the week were devoted to work at Ambohimalaza, where I have a small high-school for girls who meet in a little mud school-room in my garden. When I came away we had forty-three names on our register, and I was delighted at the progress made by my little girls, for they were far ahead of the boys at the annual examination. My head-teacher is a clever young man, and most earnest Christian, who makes learning so pleasant to his scholars that they never want a holiday, and I often have had to insist on them going home after the day's work, as they were unwilling to be dismissed.

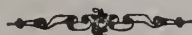
Friday morning was one of the happiest times of the week, being the day specially devoted to women. I had visitors at all times; but on other days they had to take their chance of finding me at home or at liberty to devote myself to them; they were, however, sure of me on Fridays after our Bible-class. The most influential women socially, and the nicest in every way, were attendants at this class, and we all enjoyed it. The numbers varied from thirty to fifty, according to circumstances, and most who came repeated a few verses of Scripture which I gave each week to be learnt by heart. This took a long time, but as we began at nine o'clock, and had the whole morning at our disposal, there was no need to hurry.

The learning of this portion was quite optional, but the women seemed to take a pride in knowing it perfectly; and I have often had them come to me on other days of the week and ask to say the verses as they would not be able to come on Friday. After the teaching was over it was our custom to have a very short prayer-meeting, the prayers generally being most appropriate to the lesson and its application to their individual needs. I could write much about these dear women, but space forbids, as I must tell of our afternoon meetings. Twice a week, united prayer-meetings are held at three o'clock in my little school-room, and on Tuesdays a meeting for pastors and preachers; and on other days we sometimes had singing-classes, or an English class for young men, but these were not regular, being liable to be interfered with by other engagements. And last, but by no means least, in my affections and interest is our Sunday-school, which is held at 2 p.m., also in my little school-room, though the numbers increased so much—to over a hundred in regular attendance—that classes had to be held in my dining-room and kitchen. This school is a bond of union between the three churches, as also is my day-school and the various weekday meetings, such a bond being needed, unfortunately, owing to a serious breach between two of the congregations.

I have but little time for visiting my people in their homes, so that branch of the work is done by an earnest young Bible-woman, who lives in my house, and spends four mornings a week visiting those who need her instruction, even regular church-goers being often sadly ignorant about true religion.

This brief and imperfect sketch will give some idea of

what we are trying to do at Ambohimalaza, and in conclusion I would earnestly beg my fellow-watchers to pray that the Sun of Righteousness may illumine the dark hearts of these high-rank Malagasy, whose very civilisation is often a stumbling-block to them, because they think themselves so superior to other people, and fail to realise their true position in God's sight as sinners needing salvation.



WOMAN'S WORK IN INDIA IN THE PAST.

BY MRS. LEWIS, OF BELLARY.

MANY times during this Centenary year have I thought of the part taken by women in the work of the London Missionary Society, and remembered with much interest the things I heard and saw on our arrival in India thirty years ago of women's work for women.

Most of the ladies whose names were then familiar to many, and whose praise was in all the churches of South India, have been called to the higher service of the Heavenly Kingdom.

It will not be forgotten that, for three parts of the century just ended, the Society had no Ladies' Committee or Lady Directors, nor did they, with one or two exceptions, send out unmarried ladies. Yet, what did we find thirty years ago? Large boarding-schools and girls' day-schools in every London Mission station. Meetings for women were held; hospitals and homes were visited; and many other efforts made to influence both heathen and Christian work.

Doubtless, many of us have read of Mrs. Mullens' work in North India, and remember that she was called the "Apostle of the Zenanas," because she was one of the first, if not the first, lady to gain an entrance to the zenanas and carry the message of life to those who sat in darkness and the shadow of death in their prison-like homes. She also used her pen for the benefit of Hindu women, and wrote some books that are yet read all over India.

While Mrs. Mullens and other ladies were working in North India, the missionaries' wives in the South were not idle. Mrs. Mault learnt to make pillow-lace in order to teach the women of Travancore to make it. These women taught others, till the lace schools of Travancore and Tinnevely have become famous for the beautiful lace made in them. Hundreds of women have found employment that has necessitated cleanliness, both in their persons and homes; while several schools for girls have been supported wholly or in part by the profits arising from this industry.

On our arrival in Madras at the end of 1865, we were most kindly welcomed by Mrs. Corbold, and greatly enjoyed the quiet and rest of her pleasant home after the unrest of the sailing-vessel that had been our dwelling-place for more than three months.

We visited the school, and noted with pleasure the high

state of efficiency attained by many of the pupils. The elder girls knew English, and the following Sabbath I had the pleasure of taking them for a Bible lesson. This school was established several years before by Mrs. William Porter, and is often called "Porter's School" to this day, although it is many years since Mrs. Porter left Madras. One incident mentioned to me by my hostess made a deep impression. She told me that a short time before, when visiting the Maternity Hospital, she saw on one of the beds a wee baby and its twelve years' old mother, while on the other side of the bed stood the grandmother aged twenty-seven. Her heart filled with pity for the little group, and she spoke to the elder woman on the cruelty of these youthful marriages, and deplored the custom which brought them about; but the woman answered: "I was a mother at twelve, and why should not my child be?" Since that day much has been done to raise the age at which marriages are legal. Notwithstanding these efforts, the present writer has known similar cases to the above in her own experience within the last four or five years.

While in Madras we heard of the girls' day-schools, carried on in various parts of the town, but did not see them, as they were closed for the Christmas holidays.

On leaving Madras we went by rail to Bangalore, where we saw another large boarding-school. It was commenced by the first Mrs. Rice, and was, at the time of our visit, actively superintended by Mr. Rice's second wife. We also heard of the flourishing girls' day-schools. These were begun with much difficulty many years before by Mrs. Sewell, who at first gathered a few little Brahmin girls at her own house, and taught them to read. The people were very suspicious of the missionary's motives, and greatly opposed their little daughters learning to read; but by degrees all obstacles were overcome, the numbers increased, and the schools grew until, by the time Mrs. Sewell left India in 1864, there were between three and four hundred girls in them.

As there was no railway to Bellary, we were obliged to proceed by bullock-coach from Bangalore. By means of Dak or posted bullocks, which are changed every five or six miles, and by constant travelling day and night, the journey was accomplished in three days. Deeply thankful were we the morning after our arrival to join with God's people, in the chapel at Bellary, in Christian worship. We rejoiced that at last, within four months after leaving England, we were safe in the place where we believed the Lord had appointed us to labour for Him.

With what deep interest I visited the next day, with Mrs. Coles, the boys' and girls' boarding-schools and the good day-school for girls, held in the room that still forms part of our Canarese school. The boarding-school for girls was begun by Mr. and Mrs. Reid in 1833, and benefited from time to time by the interest taken in it by Mrs. Thompson and Mrs. Wardlaw (mother and aunt of the present Foreign Secretary).

(To be continued.)

JOTTINGS FROM LETTERS.

THE great need of our Mission at Nagercoil, at the present time, is good teachers for the schools, and more efficient Bible-women for the Zenana work.

It is not in our power to do much with the limited means at our disposal, but we have commenced a training class this year, which, we think, is a step in the right direction, and, we hope, will give us better teachers in the future. This class is composed of seventeen of our elder girls. Their progress so far has been encouraging, and we look for still greater results in the future.

Owing to the drought and famine our Centenary Fund has not made much progress: but the Bible-women have given one month's salary to the Fund—made up partly in money and partly by going without the usual cloth which they receive at the close of the year. In other words, as we might say, they have consented to forego the pleasure of having a new dress for the greater pleasure of helping on the Lord's work.—A. L. DUTHIE, *Nagercoil*.

WE have had the joy of seeing our new "Women's Centenary Ward," in the Neyoor Hospital, opened, not only free of debt, but with a little surplus to begin our nursing work therein. This is indeed a great joy to us! In order to commemorate this Centenary Year we felt we must aim at beginning a new work in connection with our Medical Mission. And that is the systematic training of native Christian women as nurses, hoping in time to have one to act as "nurse Bible-woman" in each outlying dispensary. We feel that such a band of trained native women must needs be a great power for good in our midst, as they will be able to win their way more freely into the hearts of the heathen women by their ministering services than even the ordinary Bible-women can. The building consists of five rooms—viz., a large central room, containing six beds with movable screens; a small room, with two beds, for those who wish to pay for a private room; a nurse's room, a bath room, and a waiting room. This building, with its fittings and necessary cook rooms (for in this country every paying patient must have a separate cook room), cost about £140; but we must still share the expense of a new operating room, which has not been begun yet.

We hope that by thus having a special maternity ward set apart where only women will attend to women, that we may in time gain more and more of their confidence; that they will gradually get to feel that, after all, it is not such a disgrace to come to us for help. This feeling of it being a life-long disgrace for women to come to a hospital at such times, or, indeed, at any time, is very strong here amongst the middle and high caste people. More frequently than not they will let a woman die rather than break through their caste customs. It will take much time and great patience to win them quite away from many of their old prejudices and barbarous customs. However, we do not fear but that in time even such difficulties may be overcome, for we feel strong in the thought that the work is not ours.—M. MACDONELL, *Neyoor*.

BUTTONHOLING.

THE following short paper was recently given at the first of a series of Young People's Sewing Meetings, which have been arranged for the purpose of preparing for a sale of work, to be held early in 1896, when it is hoped a sum of money will be raised, and devoted to the London Missionary Society, as a special offering on behalf of the Centenary Fund:—

"I have been asked to say a few words upon the important subject of buttonholing. Our lives are made up, for the most part, of small events, little things we have done or left undone. You know how important the placing of every stitch is in the proper making of a buttonhole, how one crooked thread spoils the appearance of all the rest, and how there is a place for every stitch and every stitch should be in its place, if the work is to look well and to stand all the pulling and twisting which many buttonholes get. And so buttonholing is an important subject, and like most important subjects it has two sides to it.

"While your fingers may be busy during the next few weeks in patiently stitching the buttonholes of garments for our sale of work, and sometimes you may feel inclined to grow weary of your task, try as you draw the threads through and through the material at the same time to let your thoughts be busy in finding out the lessons which may be learnt even from the very homely art of buttonholing.

"I remember a few months ago a friend taking me to a temperance meeting in a small village. Of course, we had expected a room full of people, as the meeting had been advertised, and one of the speakers was from a distance, and it was hoped he would be attractive. It was, therefore, disappointing to find only a very few people, and they were mostly already total abstainers; it seemed as though the meeting was rather a failure. But one gentleman made a remark which I have often thought of since, to the effect that the best temperance work is not always done in public meetings, and that he thought we temperance people who were there should make it our business to speak *personally* to others. We should not be so anxious about speaking on public platforms, but rather try to get hold of here one and there another, who was needing a word of warning or advice, and have a quiet talk with them, and endeavour to lead them into the right way.

"We cannot all, my friends, preach sermons publicly, but most of us, especially we women I think, have some influence which we might and ought to bring to bear on someone else. And so it seems to me that some useful lessons may be learnt while we are making ordinary buttonholes in linen and calico, for we may at the same time be learning how to do most valuable work in that still higher art of buttonholing *people*.

"Now, how are we going to do it? Many of us who are very clever with our fingers may have very little idea of how best to use our tongues; we forget that they need training and careful watching as much as our fingers do. You will need first to make your thread firm by gaining the confidence of the one you wish to influence. Try to take an interest in whatever interests them, and so gradually get an influence over them, and then use every little opportunity to bring them into the right way, and to lead them to serve your Master."

AGNES B. DUTTON.

FATUMANAYA.*

THIS old man is a chief holding several powerful names or titles in his gift. Better than this, he is an earnest Christian man, and a much-respected deacon of the church in the Samoan capital. He has been in past years a preacher of the Gospel. In an incidental way I learned an interesting fact concerning this old man's faith.

A young Samoan lady, who had been trained at a village school in the Malua district, left home and became the wife of a chief in another district. She had been for some time leading such a life as Christian principle and teaching condemn, and—avowedly in order to have less restraint on her conduct—she connected herself with the Roman Catholics.



FATUMANAYA.

Owing to her influence the chief whose wife she had become, and who was merely a nominal adherent of one of our congregations, consented to send for a Roman Catholic "helper," or catechist, for the village, where hitherto the people had been united in one church and congregation. This occurred on one of the days during the first week of the New Year, which is observed as a week of prayer in all our Samoan churches. At that time the old chief Fatumanava was spend-

* From a report written by the Rev. John Marriott.

ing some days at his own home at the village, to which next day the Roman Catholic teacher was to be brought. Hearing of this the old man went to the pastor of the village and suggested that the subject of prayer for that day should be set aside, and that they should meet to pray that the threatened schism should be averted. During the night the lady through whose influence this was to be brought about became deeply impressed with a sense of her sins, and early next morning she sent for the pastor and told him that the teaching she had received in girlhood had come home to her, and she sorrowed over her past life. She wished now to join the catechumens' class in connection with the church of the village. So the Roman Catholic teacher was never asked for, and the lady has returned to the Church of her early youth.

J. E. N.



THE "JOHN WILLIAMS" AT WORK. HER FIRST ROUND OF THE SAMOAN OUT-STATIONS.*

WE left Apia for our cruise on Monday, the 4th of June, at 5 p.m. The following were passengers:—Miss Schultze and her servant girl, Mrs. Marriott, self, two children, and one boy servant. The native deputation was Pastor Fineaso, from the Falealili District; Pastor Luteru and family, for Nintao; Pastor Isaia, wife and family, for Nukulaelae; Pastor Tafeta and family, for Nanumaga; Pastor Ucle and family, for Vaitupu; Pastor Simond, for Funafuti; Pastor Lilogo and family, for Arorae; Pastor Tavita and wife, for Peru; and other passengers, making a total of 31 adults and 13 children—44 altogether. As the wind was light and unfavourable, the ship had to steam to our first island. So early in the voyage we saw the value of steam, for had we been in the old barque, it would have taken us a week or more to reach this island, but with steam we were there in 30 hours.

Olosega.—We landed here at 8 a.m. on June 6th. The teacher was soon off and reported all well on the island. There is only a population of 57 on this island, and most of these are labourers on plantations owned by a gentleman whose name is Eli Jennings, Esquire. He has built a beautiful little church, which is a conspicuous object on the island. He and his family attend all the services, both on Sunday and week-day. They help very well in the singing. After dinner we struck the bell and had a service. All the people on the island were present. I spoke to them on the New Ship, the Centenary of the L.M.S., and our Malua Jubilee celebrations. These were the subjects of my address in nearly every island. The contributions of the island were £4. Mr. Jennings gave me £4 for the new ship, and £4 for the Centenary. I was delighted to

* From a report written by the Rev. John Marriott.

receive these unexpected gifts. We bade farewell to our friends, and were soon in the ship's boat approaching our bonnie ship. Would that the dear children in England could have seen her moving as gracefully as a swan, and putting herself in position to receive us on board. We arrived on board at 2.30 p.m., after a pleasant day.

We were put ashore at *Fukafo* at 1 p.m. on June 7th. Our worthy pastor, Panapa, and his wife had the house and church neatly whitewashed, and the settlement weeded and prepared for the visit of the new ship. We had a fine, hearty meeting, which was very encouraging. Their contributions were £14 18s. in English money. The church members had read in the *Sulu* some account of the Centenary, and brought me £3 10s. as their contribution to that fund. The pastor's stipend was £11 16s. 6d. All the members of the deputation addressed the meeting. In the evening we had a meeting of the Christian Endeavour Society. It was a beautiful service and did our hearts good. The king is a member, as well as nearly all the church members and catechumens. The church was crowded. Many of them testified to the great usefulness of the meetings in promoting their spiritual lives. The old king, with his hoary head, gave his testimony with the others. The service was to some of us as the gate of heaven. God be thanked for the Christian Endeavour, for it has stirred up ourselves and so many of our students, among them our dear old friend Panapa, to a more consecrated life. The next morning we were up with the sun to hold the examination of the school. It took us five hours' hard work to examine this large school in the six divisions into which they were divided according to our educational code. Miss Schultze rendered me very efficient help. The scholars did very well, and the girls did well in their sewing examination. We were delighted with our teacher and his worthy wife. They are doing very noble work on this island.

We landed at *Atafu* on Sunday morning in time for the service. The bell was soon struck, and we went to the beautiful large church—newly whitewashed, as well as the manse. What a splendid congregation there was, and all so neatly dressed! The singing was very hearty and fairly correct. To look on that congregation was an inspiration, for they were all in hearty sympathy with us, and their faces bade us a hearty welcome. Miss Schultze took the Sunday-school in the afternoon, and Mrs. Marriott took a class with the women of the island. I had a long talk with Tavita, who used to be a member of our family. I had also a talk with Ioane, the old king, who has been for years a warm friend of our cause in Atafu. While chatting with Tavita I was reading his report, in which he gives an account of each church meeting he has held during the year. It was unsavoury reading. I found that twenty-seven had been expelled from the Church during the year for the all too common sins of adultery and fornication. These sins seem rife on the island. This report took all the

gloss off things, and revealed much that is rotten in the morality of the people. Pastor Fineaso took the service in the afternoon, at which there was a splendid congregation. All the people of the island attend all the services. After this service I had a meeting with the chiefs, and had a long and earnest talk with them. The fine for adultery was far too small, only £1, and this did not deter the people from this grave sin. They promised to do their best to co-operate with the pastor to rid the island of it. After tea we had our Christian Endeavour service, in which they have thirty-eight members. The king of the island is a member, and gave his testimony as an Endeavourer. At 6.30 the next morning we commenced the examination of the large school. In some subjects they did very well, not so in others. It took Miss Schultze and me a long time to examine this large school. After the examination we found all the church members assembled to give us a present of mats and food for the ship. There are 133 church members on Atafu, and a population of 326.

On the 14th of June we arrived at *Nukulaelae*, the first of the Ellice Islands. I spoke plain words to the people. Their contributions were small and their church building dilapidated. I reminded them that they were the first of the Ellice Islands to receive the Gospel. I begged them to remember from whence they had fallen, and repent and do their first works.

Our anchor was dropped in the beautiful landlocked harbour of *Funafuti* at 11 a.m. of June 16th. The Sunday morning service was over when we landed. We had several services during the day among these interesting people. I introduced the new teacher, Simona, and his wife in the afternoon, when all hands were enthusiastically held up, promising to support them. The scholars did fairly well at the examination. The island has been greatly improved since I saw it last, by means of good roads and good houses. The contributions were £10 7s. The population, 233; church members, 65.

The next morning we were landed at 8.30 at *Vaitupu*. "How is your old teacher, Jeremia?" was the first question we put to the natives who came on board. They replied that he was sick and at the other end of the island. He soon arrived to greet us and to give an account of his work, which seemed to us most prosperous. He gave a warm welcome to the young man we had taken as his successor. The old man had been sick off and on all the year with a serious native disease, but he had kept the services going. He feared his school would be found dark, as he had given little time to the scholars. He gave us the handsome contribution of £40 sterling from his people, whilst his own stipend was nearly as large. Miss Schultze and I were soon in the examination room, and we found the scholars really very well prepared. I wish the Directors could have seen them so neatly dressed and with such intelligent faces. We had the public meeting at 2.30 p.m. All the people of

the island were present, and the population is 521. It is a fine, big church, which would hold 800 people, and, as in other islands, it is the prominent object. The next morning at six we had a church meeting, when Jeremia bade farewell to his people, whose spiritual guide and friend he has been for fifteen years. He urged them to a deeper consecration of heart and life, and that they should be faithful to Christ to life's latest hour. He was giving up his work, for he was old and often sick; he would pray that a double portion of his joy and happiness in his work might fall upon his successor, Ucle.

Nukufetau.—We left Vaitupu at 10 a.m., and were anchored here at 4 p.m. Captain Hore considered this the gem of the Pacific. There is a population of 252 people on this island. The ladies had a meeting with the women of the island, and with the chiefs. Miss Schultze and I held the examination of the schools, and found that our young teacher had done fairly well for the first year. We had a good, and I hope useful, public service for all the people, when the native deputation and I spoke to them. There are seventy-six church members on this island, and their contribution to the London Missionary Society is £8 13s. 6d.

Nui.—We arrived here at 2 p.m., June 21st. We had the same services as on the other islands. Kirisome, the old pastor, has a fine school, and his scholars do better in examinations than those on any other island. He is a most successful teacher. I found to my surprise that he had a Christian Endeavour Society. The work is going on very well here. There is a population of 398 people; 143 of these are church members, and most of them are Endeavourers. They had not as yet given the pastor any stipend, nor any contribution to the London Missionary Society. These were to be given before the November visit of the *John Williams*.

Nintao.—There is a population here of 605 people. Talamoni, whom Mr. Newell left last year as *locum tenens*, had done good work during the year. The scholars did fairly well in examinations. The people have transformed the village, for they have made a good road, and have enlarged their houses. They have made a distinct advance since I was there in 1887. We took for them a new teacher and his wife. The teacher, whose name is Luteru, has done very well in two Samoan villages, so that he has been well tried. The hand of every man, woman, and child in the island went up to accord him a hearty welcome, and to promise to support him and his family. I feel very hopeful for Luteru's future.

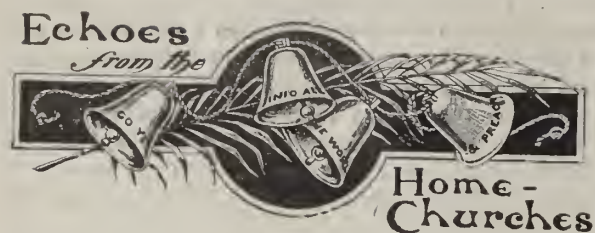
Nanumaga.—Mr. Newell left Peni, a Malua student, to look after this island for a year, as he found the teacher dead. Peni had done very well, and the people had been very kind to him. We took a new teacher and his wife for them, which pleased the people very much. The ladies had a meeting with the women of the island while I met the

chiefs. We also had a public service, which the Samoan deputation and I addressed. We were sorry to see so many on this island suffering from scrofulous disorders, especially from lupus of the nose. The bell was struck at six o'clock the next morning, when I had a meeting with the church members. We were on board at 8 a.m. and ready to set sail for Nanumea. We brought Peni and his wife for Malua. A twelvemonth's stay on his native island has done him much good physically.

Nanumea.—We were twenty-four hours ashore on this island. There were many evidences of distinct advance since I visited it in 1887. The population is increasing fast, soon there will be more people than the produce of the small island can feed. The population is 736. There has been a great scarcity of food during the year, so that the contributions were small as well as the stipend to our worthy pastor, Emosi. There are 135 church members.

Arorae was the first island of the Gilbert Group that we visited. The island, containing a thousand people, has been under the sole charge of Tipani and his wife, and there were many evidences to show that they had done a good year's work. In all the Gilbert Islands there has been very little rain for some four years, hence the people have very little food to eat. Arorae has given in past years a fairly good contribution to the Society, but this year they have only given a few mats, hats, and sharks' fins. The Roman Catholics have tried their utmost to get a standing here during the year, but have failed; they have landed a native from Nonuti, to conduct services here, but he has not been able to get a single convert, and he has grown so discouraged that he has begun to attend Tipani's services. We landed on Saturday morning and spent many hours examining the children, who did very well, indicating that they had been carefully trained. We held a church meeting with our church members of this part of the island, and I also had a meeting with the chiefs. Miss Schultze and Mrs. Marriott met all the women, so that we had a very busy but happy day. As this was a Sunday morning we had a united service of all the people of the island; we estimated that a thousand people were present. Every hand, it seemed to me, was lifted to signify their pleasure at the new teacher I had taken them from Malua. He has just finished a very successful career in Malua. He is the son of one of our most successful pioneer teachers and was born on the Island of Nui, in the Ellice Group. Lologo is a humble and sincere Christian, and has greatly endeared himself to us during the eight years he has been with us in Malua. He has married a very suitable wife who will be a helpmeet to him. We landed ten people here from the *John Williams*, a youth who had finished his course at the Youths' School in Leulumagu, a Malua failure, and two labourers and their wives from Papauta. We all considered that Tipani had done a good year's work in Arorae. May God's richest blessing rest with the old and new teachers, making them abundantly useful!

(To be continued.)



At the autumnal meeting of the Metropolitan Auxiliary Council of the London Missionary Society, held at the Mission House on Monday evening, November 18th, the Rev. J. D. Macgregor presiding, it was decided not to re-appoint a visitation secretary. The Rev. Thomas Grear, who undertook this post for a term of two years, does not see his way to offer himself for re-appointment, nor to recommend the appointment of a successor. At the same time the Council recognises the necessity for the visitation of individual churches in the interests of the Society, and has charged its Committee with the duty of devising some plan by which this may be accomplished. The voluntary agency of ministers and laymen, and the organised visitation by relays of missionaries home on furlough, it was urged, should be chiefly relied upon for this purpose.



FAREWELL TO THE BECHWANA CHIEFS.

A VERY great and enthusiastic audience filled the Queen's Hall, on Thursday night, November 21st, to say good-bye to the three Bechwana Chiefs, Sebele, Bathoen, and Khama. A conversation preceded this meeting, which was also largely attended, many hundreds availing themselves of the opportunity afforded of shaking hands with our distinguished guests. Mr. Albert Spicer, M.P., the Treasurer of the Society, presided, and the proceedings commenced with the very hearty singing of that grand old hymn, "Jesus shall reign."

In the course of his address, the Chairman said that the three Chiefs on the platform had for many years been under the personal training and teaching of their missionaries, the earliest of whom bore the honoured name of David Livingstone, and that two of them were devoted and consistent members of Christian churches. The object of their visit to this country was then touched upon, and, in concluding his remarks, Mr. Spicer said that they would not be just if they did not say that the success which had attended the efforts of these Chiefs was largely due to the personal action of the Secretary of State for the Colonies. And in speaking, not only as the Treasurer of the London Missionary Society, but as a political opponent of Mr. Chamberlain, he would like to thank him for what he had done in the matter.

The Rev. R. Wardlaw Thompson (Foreign Secretary) was the next speaker. He prefaced his remarks with the state-

ment that the mails from Madagascar received that day brought very satisfactory news from their missionaries there. The letters testified to the humane manner in which the war had been carried on by the invaders, and of the ample assurances they had received from the French general. Mr. Thompson then spoke of the territories belonging to the African Chiefs—of their size and their needs. He read a letter which the Society had just received from these sovereigns, which is as follows:—

"London, November 21st, 1895.

"To the Rev. R. W. Thompson,

"Foreign Secretary of the London Missionary Society.

"OUR FRIEND,—We beg to ask you to be good enough to ask your Committee to help us in the education of our young people. Our desire is that you would establish a large school similar to the Lovedale School, and that it should be in one of our three territories. We are glad to have schools at our several capitals, but this is not enough. What will our children do when they leave the children's school? They must stop learning. In your country we have seen many large schools, and we desire to have one such large school in one of our three territories. We do not know where you would like to build the school, but if you will tell us where it ought to be built, we will do our best to help you in the matter of the land. Whichever territory is selected for the school we shall all be content, and we will do our best to induce our people to send their young people to it.

"We remain, your friends,

"(Signed)

"SEBELE, Chief of the Bakwena.

"BATHOEN, Chief of the Bânwaketse.

"KHAMA, Chief of the Bamanwato."

This was received with loud cheers, which called forth the remark from Mr. Thompson that applause would not build that school so earnestly asked for. Cheering was cheap if it did not mean that this should be an accomplished fact. For in the present crippled state of the funds of their Society, and the already huge demands made upon them, the Directors would need a much further response to their financial appeal before they would feel justified to begin this new work. Mr. Thompson rejoiced most heartily in the success which had attended the errand of these friends. But, while rejoicing in this present settlement by Her Majesty's Government, he could not shut his eyes to the future, and he felt some anxiety as to whether the tribes would prove equal to the great opportunity now given. Mr. Thompson pointed out that, in the nature of things, such a settlement could not be a permanent one. "It could not be that a vast tract of country should continue to be used only by the present small population unless they were able to justify their rights to occupy by industry, thrift, and growing intelligence." This would alone settle the question, which would assuredly be raised again before many years would pass. The first responsibility rested upon the people themselves, but also in a scarcely less degree upon the London Mis-

sionary Society. The Chiefs, while realising to some extent the importance of the present opportunity, could by themselves do nothing, and they look to the Society which first sent them the Gospel to help them now in this great need.

The Rev. W. C. Willoughby, from Phalapye, Khama's town, then addressed the meeting. He explained in detail the object of the Chiefs' visit to England. Their claims had all been granted, and they were returning to their own country with hearts full of joy and gratitude.

Lady Henry Somerset, as the President of the British Women's Temperance Society, welcomed their "brothers in black," because they, of all rulers, had the courage to denounce strong drink. King Khama she welcomed especially, because the value of his record to the Temperance cause was incomparable. "He had focused the gaze of the whole world on the sin and iniquity of selling alcoholic drinks to native races."

Mr. H. R. Fox-Bourne (Aborigines' Protection Society) having spoken,

Sir Wilfrid Lawson, M.P., made a very telling and amusing speech, which was enthusiastically received. As a prohibitionist, he expressed his thankfulness to the Government, and in particular to Mr. Chamberlain, for the grand step he had taken, and predicted that his reign at the Colonial Office would be a memorable and honourable one. He said that the language of the Queen on this drink subject was such as to fill the hearts of all her subjects with joy and thankfulness. He thought that Khama's mission was to teach them that great truth, "that it was the duty of a Government to make it easy for men to do right and difficult to do wrong."

One after another, the Chiefs, interpreted by the Rev. E. Lloyd, addressed the meeting. Each one gave thanks for the fulfilment of their mission to this country, and spoke of the joy they had had, and of the kindness they had received, while in our midst. Sebele rejoiced particularly that they had seen the Queen, and spoke of the presents she had made them when they visited her the previous day. Bathoen pleaded for a school for their children in very touching words.

King Khama, who met with a very flattering reception, spoke of the many wonderful things they had seen in this country, and that he had been specially struck with the fact that here there was no difference between men and women, "that the women learnt as well as the men, and were wise also like unto the men." He also pleaded for this school, and asked for the prayers of those present for them on their return to their own people, and he trusted that on some future occasion he might re-visit England.

The meeting terminated with the singing of the hymn, "God be with you till we meet again," and the National Anthem.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

MADAGASCAR.

OWING to the advance of the French THE SOCIETY'S forces into the interior during the month CENTENARY. of September, the arrangements which were made some time ago for celebrating the Centenary of the Society in the capital and its neighbourhood had to be given up for the most part. But several of the missionaries made a special mention of the great event on September 22nd, and although the people's minds were troubled, many of them were greatly interested in what they heard. On the following morning the Rev. J. Sibree gave an address to the Girls' Central School, telling them of the work of children in England, and especially of the missionary ships. This was just one week before the bombardment of the capital. The school and college work were kept on until within five days of the occupation of the city, and the boys' high schools were resumed within six days afterwards. J. S.

SOUTH SEAS.

THE Society's Centenary was celebrated CENTENARY at Malua, on September 25th, on a large DAY IN scale, King Malietoa, with the chiefs of SAMOA. the Government, being among the company present. A magic-lantern lecture had been given in the open air on the preceding night. On the 25th, from 2,000 to 3,000 persons assembled in the enormous booth erected by the Malua students. Special hymns had been written for the occasion, and these were well sung by the young people. The Rev. J. Marriott presided at the morning meeting, and in fervent and well-chosen words described the beginning of the Society. The Rev. J. W. Hills had prepared a map of the world, and by its means he was able to illustrate the extent of the Society's work, and of the world's great needs. Miss Schultze followed with an excellent paper on women's work in heathen lands. Saanga, the assistant tutor at Malua, who visited England with Mr. Newell in 1892, gave a graphic and excellent address on the love and self-denial of British Christians as manifested in their efforts to spread the Gospel in heathen lands. For many, perhaps, the most remarkable and interesting feature

of that memorable meeting was the speech of a venerable Samoan chief and orator named Fatumanava, who is probably the only one now able to tell of the introduction of the Gospel to Samoa. The thrilling words of the old man eloquent took us back to the days before the Gospel. The evening meeting was largely devoted to the story which had been so eloquently introduced at the close of the morning meeting by Fatumanava. The Rev. J. E. Newell, who presided, described the introduction of the Gospel to Samoa. The pastor of the church first established described the first teachers and their work. The Rev. W. E. Goward spoke of lands where trial and suffering had come to try the faith and patience of the Church. Miss Moore contributed a paper full of interesting and suggestive information about the efforts and prayers on behalf of the work by women in the homelands. Pastor Fineaso, who accompanied the last deputation to the out-stations, spoke of our work there, and the meeting concluded with an address from another Samoan pastor on the work still to be done in Samoa. At the earnest and unanimous request of the native delegates at the last annual meeting, and with the permission of the Directors, the collection on Centenary Day, amounting in gifts and promises to about £360, will be devoted to the Malua Jubilee Hall, now in course of erection.

J. E. N.

AN interesting report of the second voyage of the steamer, by Capt. Hore, has been printed in pamphlet form. Mr. Pratt sends us the following programme of her third voyage:—"After visiting the four principal ports of New Zealand, to enable the shareholders there to see their new steamer, the *John Williams* was to leave Auckland for the South Seas on November 12th. At Auckland she will have received on board a horse and trap for the Rev. J. H. Cullen, of Mangaia, which will enable him to visit the different villages on that island far more quickly than on foot. A large whale boat, which has been presented by Mill Hill School to the Rev. E. V. Cooper, of Samoa, at a cost of £70, will also have been shipped at Auckland, and be carried no less than 3,000 miles before it is landed at its destination. From Auckland the vessel will proceed to the Cook Group, and visit some of the outlying islands which it was unable to include in the work of last voyage. At Rarotonga she will receive on board four native missionaries and their wives for mission service in New Guinea. The vessel will, after leaving Rarotonga, proceed to Niue to land Mr. Lawes' goods, and also take on board several tons of yams and arrowroot for the native teachers and others in Samoa. From Niue she will sail for Samoa and the North-West Out-stations, taking the Rev. E. V. Cooper as a deputation. She will then visit all the principal mission stations in New Guinea, landing the stores for the missionaries there, and also the native pastors from Rarotonga. This practically finishes the work of voyage No. 3,

as the *John Williams* will proceed direct from New Guinea to Melbourne, where she will be painted and docked, and then for a short time remain on exhibition before commencing her next voyage. It is expected that voyage No. 3 will occupy five months, and the distance covered under sail and steam will probably be not less than twelve thousand miles."

Mr. T. PRATT has, on behalf of the Directors, disposed of the barque *John Williams* to a trading firm for the sum of £600, with a proviso that she shall not engage in the Kanaka or liquor traffic with the islands for a period of two years. This will give time for the natives of the various islands to dissociate the vessel from any connection with mission work, especially as her name is also to be changed. It is worthy of note that, had the Directors not imposed these restrictions, the vessel would have realised at least £1,000, and this fact is very favourably commented upon by the Society's friends in the Colonies. The transaction was very appropriately described in the *Sydney Daily Telegraph* as the sale of "a vessel with a history." During the twenty-six years she sailed for the Society she must have covered some 500,000 miles.

WE are glad to hear from the Rev. J. Hadfield, of Lifu, that of the 600 professed conversions which took place at the revival services held early in the year he has heard of one or two failures only—a cheering indication that the work is of God. One of the Lifuan pastors (an Uvean by birth), together with an ex-New Guinea teacher, have been to Uvea for the purpose of holding revival services there, and now, by God's gracious help, there are hardly any of eligible age among the 700 adherents there who are not either church members or seeking church fellowship. There is, however, a dark side to the picture. Ipuneso, one of the evangelists, was arrested "for mentioning the names of two Catholics in one of his addresses," and was sent to hard labour on the roads, until a vessel should arrive by which he might be sent to Noumea to give an account of himself before the tribunal for "creating a disturbance." "I now hear," continues Mr. Hadfield, "that a report has been circulated that he was guilty of telling the Uveans that the island belonged to Queen Victoria. Unless a thorough investigation is instituted it is not improbable that he will be condemned to a few years' imprisonment on some such absurd charge. May I beg your prayers on behalf of the 180 new converts at Uvea, and that Ipuneso may be speedily restored to his home and family."

NEW GUINEA.

THE first "May" meeting held at Vatorata, where the Rev. Dr. W. G. Lawes is building up the new College, was a wonderful success and a great surprise to

Dr. Lawes. The natives contributed to the funds of the Society the handsome sum of just over £30 in cash and gum (from which indiarubber is manufactured), while South Sea teachers and other aliens contributed £15, bringing up the total of this first effort to £45 1s. 9d. Considering that there are only three small villages connected with the station the result is very encouraging. At Port Moresby, also, collections have been made amounting to £40 10s. 6d.

WEST INDIES.

IN celebration of the Centenary of the Society, very auspicious services were held on November 8th, at No. 8 Village, West IN DEMERARA. Coast, Berbice. At ten o'clock the members of the church formed a grand procession through the villages from No. 12 to the chapel at No. 8, accompanied by a band of music, which rendered selections of sacred music. On nearing the sacred edifice, the people sang with great zeal the hymn, "Onward, Christian Soldiers." The chapel was tastefully decorated. On reaching the chapel, the choir, under the conductorship of Mr. W. J. Giddings, sang the grand old hymn, "Creation." The Rev. W. E. Downer, pastor, preached an eloquent sermon from Psalm lxxii. 16, and at its close read a concise history of the Society. In the evening eager crowds thronged the chapel, when a service of song, entitled "The Creation," was partly rendered. A "cake walk" was also a part of the evening's programme. At 12 p.m. "a very lively meeting" was brought to a close.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is now held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

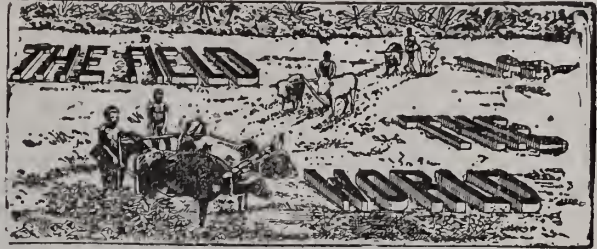
At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during January:—

- January 2nd.—J. E. Liddiard, Esq.
- " 9th.—Rev. A. F. Joscelyne, B.A., Sydenham.
- " 16th.—Rev. S. T. Williams, Catford.
- " 23rd.—Rev. J. Jermyn, Palmers Green.
- " 30th.—Rev. G. Wilkinson, Woodford.

YOUNG MEN'S MISSIONARY BAND.

THERE was a large attendance at the meeting on November 18th, at the Mission House, in response to a special invitation by Mr. Arnold Pye-Smith, to meet Rev. E. Lloyd, of Bechwanaland. After tea in the Museum, Mr. Lloyd gave an interesting account of the lives of the three Chiefs, Sebele, Bathoen, and Khama, and described the effect of the recent decision of the Government with reference to the boundaries of their respective territories. The remarkable progress of God's work in the capitals called for special notice, and there was a great need for an increased staff of missionaries.



SOME three and a half years ago the Missionary Pence Association was started by the Missionary Bureau for the purpose of securing contributions on the basis of "Carey's Weekly Penny." Its chief object was to "tap new sources of supply for missionary funds, even if they should only be tiny streamlets and not rivers." This unique Society is worked on very liberal lines, for instead of forming a new missionary society for itself, it has been able to assist as many as eighty existing societies with the £1,463 12s. 1d. already received through its channel. A very interesting and progressive step in this Association has just been taken. It has been in no hurry to depart from the original broad basis of assisting all societies; but the time has now come when it has decided to support a missionary of its own. The Council has, therefore, arranged to send out Mr. G. J. Wilkerson, under the auspices of the London Missionary Society. Mr. Wilkerson, who has been trained in the South London Institute, will proceed to Matabeleland early in 1896. He is at present undergoing three months' instruction in the very useful arts of building, blacksmithing, &c., so as to be of real use in the industrial part of our South African Mission.

It is interesting to note, from an article on the Missionary Pence Association in the *Missionary Bureau Notes*, that its constituents are chiefly those who would never have sent up a subscription to any missionary society. It can claim some 750 members, most of whom are in the humbler walks of life as manual workers, but whom this Pence Agency enables to have a share in the greatest work in the world.

ALL the current missionary magazines express much sympathy with the Christian Malagasy in the recent fall of the Hova Government. *Appropos* of this, the C.M.S. *Intelligencer* says "that a glance at the report of the London Missionary Society shows that its missionaries have built on a solid foundation. If this Society could point in its Centenary Year to no other fruits of its world-wide labours than the above, its friends and supporters would still have abundant matter for thankfulness and praise."

News of the Tibetan Pioneer Mission is always welcome, and it is interesting to hear from Mr. Polhill-Turner, one of its missionaries, that the experiment of learning the difficult Tibetan language by means of Gouin's system has proved very successful. Perhaps at some future time it may be the method used by our missionaries in every land, instead of the slow, tedious dictionary and grammar method usually adopted for learning languages.

SUNDAY-SCHOOL teaching is done in India in twenty-five different languages.

It will be remembered that on the sixtieth birthday of the Dowager Empress of China a beautiful and costly copy of the New Testament was presented to her by the Christian women of the Empire. A little Prayer Union in Shanghai first gave the initiative to the scheme. The Emperor was so much pleased with the present that he sent to buy a copy for himself, and Professor Headland, of Peking University, states that he hears on good authority that the Emperor reads a portion of it every day.

LIKE our own Society the United Presbyterian Foreign Mission Society is making a Special New Year's Appeal to the children of the churches. They have resolved to open one or two new stations and to send out eight additional missionaries, and, of course, this involves a much increased expenditure. The Committee of the Society appeal to the children for this offering as a kind of Wylie Memorial. It will be remembered that not long after the outbreak of the war between China and Japan Mr. Wylie, a missionary to the former country, was brutally murdered by Chinese soldiers.

WE are pleased to observe that the Medical Missionary Association has raised a special fund for the purpose of sending out a copy of "Fred. Roberts of Tientsin," by Mrs. Bryson, to each of their 200 British medical missionaries. These volumes are now on their way, and it is hoped that they will be the means of bringing fresh encouragement and stimulus to many workers in the field.

ONE result of the Student Volunteer Missionary Union is the formation of a missionary settlement for University women at Bombay. Two sisters, the Misses Stone, have just left England as pioneers, at their own expense, of this movement, which, we trust, will prove a most successful and helpful one.

BOOKS ON MISSIONARY TOPICS.

WOMEN IN THE MISSION FIELD. By the Rev. A. R. Buckland, M.A. London: Isbister & Co., 15 and 16, Tavistock Street, Covent Garden.

THIS little book is the outcome of the Kucheng Massacres, and is written with the object of showing that the heroic devotion displayed by its girl-martyrs is no new thing; that the same spirit pervaded certain young wives and others "who long ago went to live (and, for the most part, also to die) amongst unevangelised peoples." The first chapter deals with the growth of women's work in the mission-field, and is a cordial and appreciative testimony to the devotion and ability of women, both as pioneers and workers. The story of the martyrs of Kucheng is sympathetically told, though most of its information has already appeared in print. A little sketch of Miss Charlotte Tucker (A. L. O. E.), who at the mature age of fifty-four went to India as a missionary, is given. The author sees "something reassuring in the spectacle of this quiet, home-loving old maid, possessed of some fame in her own land, resolving to go out from

it all, to begin life over again as a missionary." The lives of other women, in outline, such as Mrs. Bowen Thompson and Sophia Albrecht, &c., complete this little volume, which will be of interest to many who, unable to become missionaries themselves, rejoice in the work of their sisters abroad.

JAPAN: ITS PEOPLE AND MISSIONS. By Jesse Page. Price 1s. 6d. S. W. Partridge & Co., 8 and 9, Paternoster Row.

THIS is another volume of the popular series which these publishers are issuing. And Mr. Jesse Page, to whom we are indebted for the lives of Samuel Crowther, Bishop Patteson, Henry Martyn, and others, now gives us this very interesting account of Japan and the missions to its people.

After an introductory chapter on Japanese ancient history, the author presents a very vivid picture of the first attempt to introduce Christianity into the country by Jesuit missionaries under Francis Xavier in the sixteenth century. Then follows an account of the absolute overthrow of the Christian religion by murder and bloodshed, a scene which only has its parallel in the well-known St. Bartholomew's Massacre. After this, Japan locked herself in to conservatism and isolation, and admitted no foreigner to land or Japanese to go out of the country. In the chapter tersely called "The Breaking of the Silent Centuries," we are shown how that, 230 years later, an American naval officer achieved a landing, and how since then the doors have been reopened to Western religion, civilisation, and progress. We are given some charming peeps of the Japs at home, especially of the little children in their games and nursery rhymes.

A long chapter is devoted to the Medical Missions of the country, which apparently are doing a splendid work. It is interesting to note that a native agency called the "Society of Benevolence," which did much active service in the late war, changed its name a few years ago for "The Red Cross Society of Japan." And now its officers and vehicles are distinguished by the familiar sign of the Christian cross.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The REV. T. F. SHAW, MRS. SHAW, and child, from URAMBO, Central Africa, via Marseilles, November 21st.

BIRTH.

JOSELAND.—On October 30th, at Amoy, the wife of the Rev. F. P. Joseland of Chiang Chiu, China, of a daughter.

MARRIAGES.

MORRIS—GOSNOLD.—On November 20th, at Hong Kong, China, the Rev. W. J. Morris, of Canton, to Miss Bessie Gosnold, of Peterborough. (By telegraph.)

BACH—SMITH.—On November 25th, at Madras, South India, the Rev. T. W. Bach, of Trevandrum, Travancore, to Miss S. H. Mudge Smith, daughter of S. Smith, Esq., of Colville Mansions, W. (By telegraph.)

DEATH.

WALLBRIDGE.—On November 21st, at Upper Norwood, Jane, widow of the late Rev. E. A. Wallbridge, of Demerara, West Indies.

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